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FROM THE EDITOR

TWO-THOUSAND YEARS after the first Pentecost, the Church continues to worship the Triune God in the power of the Holy Spirit.

What this can fully mean is quite beyond our comprehension, imagination, and experience. But what the power of the Holy Spirit can include is the presence of Christ continuing with His faithful people after "His glorious ascension," fulfilling and bringing to perfection the work He began on earth.

This issue of TAD offers articles of teaching and inspiration on the feast of Pentecost and its related theme of mission, as well as material well-suited for summer time reading and thoughts on the United States as it celebrates 220 years of independence.

We hope you enjoy this number of TAD as much as we have enjoyed putting it together for you.

C. Frederick Barbee

COVERS: Interior, Trinity Church, Newport, R.I., congregation founded 1698; present church built in 1726.
Back Cover: see page 49.

Like the murmur of the dove's song,
like the challenge of her flight,
like the vigor of the wind's rush,
like the new flame's eager might:

Come, Holy Spirit, come.

To the members of Christ's Body,
to the branches of the Vine,
to the Church in faith assembled,
to her midst as gift and sign:

Come, Holy Spirit, come.

With the healing of division,
with the ceaseless voice of prayer,
with the power to love and witness,
with the peace beyond compare:

Come, Holy Spirit, come.

—Hymn 513, *The Hymnal* 1982

Carl P. Daw, Jr. (b. 1944)

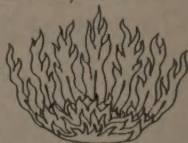
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GRIEVE NOT THE HOLY SPIRIT

WHEN PENTECOST COMES 'round and one is obliged to speak of the Holy Spirit I must confess that my courage fails. On the one hand, even to recollect the Holy Spirit is to be refreshed and comforted. On the other, to venture an opinion about "Him" or to say anything in His name, let alone claim His authority for any act or insight, is a matter of fear and trembling. I like the old term *Holy Ghost*: something remains in it of the arcane and elusive; not just "spooky," but beyond being grasped or anticipated, let alone controlled.

And then there is that dove. I remember a performance of *Parsifal* at the old Met in New York. The stage sets must have dated back to Wagner's time. Parsifal wore a blond wig and had platform shoes (tenors are usually not tall); Kundry was a perfect fright, in a purple smock with hideous black hair almost to her waist. She was at least three times the size of Parsifal. The flower maidens galloped around the stage in various shades of pastel chiffon, reminding me more of my youthful illicit trips across the river to the New Jersey burlesques than of any conceivable state of feminine

allure. At the end of the opera (five hours of it!) the Holy Ghost descended in the form of a dove upon the now restored brotherhood of the Grail. As the Dresden Amen was wafted upward (for about the nine hundredth time), a bird was lowered on a wire from the tower of Montsalvat. A more disreputable specimen I've seldom seen. Furthermore it got stuck. An invisible hand jerked the wire. The bird fluttered and shook, and finally swung out in an arc. It hit the left stage set (the supposedly solid masonry of the castle of the knights), which shook like a sail in the wind. A cloud of dust arose jointly from castle wall and swinging bird. A few feathers flew just as the curtain mercifully closed.



Somehow the idea of the holy dove molting has stayed with me. It takes all the power of Eliot's tremendous stanzas at the end of *The Four Quartets* to recall for me what that dove really is like. "The dove descending breaks the air with flame of incandescent terror . . ." Stravinsky set this to music to honor his friend when Eliot died. There was a choice

moment in the Church School some years ago when the dove was displayed *ascending* from the room. Mrs. Varnedoe nearly had a stitch, and the direction was immediately reversed.

So it does not do to fool around much with the Holy Ghost—whether as spirit or as dove. Saying anything at all about “the comforter,” who is also the devouring flame and the purifying fire, about whom if one misspeaks one will not be forgiven the sin, and who is the very love with which and in which the Father and the Son subsist: saying anything at all is to take an ultimate risk.

I resist firmly all guidance offered me from anyone who says to me, “The Holy Spirit told me to tell you,” or in any other way claims such authority. Maybe if they spoke in perfect Hebrew verse, as did the old prophets, or indeed in verse of any worthy kind, I might listen. Most of the time what the Spirit apparently has given them to say is spiritually flat and platitudinous, without either rational or theological content. I can’t think that the Holy Ghost is ever prosaic in any form or language.

The temptation to identify the movements of one’s own mind and heart with the fire of intel-

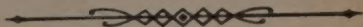
ligibility and the flaming charity of the Holy Spirit is dangerous in the extreme.

It is the Holy Ghost who protects the holiness of God: His difference, His inaccessibility, His otherness. It is also the Holy Ghost who always and invariably speaks good of Jesus, leads us to Him, and enables our participation in Him, both by way of mind and heart. Whatever else one may say of the Holy Ghost, it must not violate these two essentially mysterious things. I suppose this is part of the religious (as distinct but not separate from the theological) reason for the notorious *filioque* (“proceeding from the Father and the Son”). The Holy Spirit, the very essence of what Person means, is indissolubly part of what we know of the Father and the Son, and indeed is the power which enables us to know either of the other “Persons” of the Trinity.

As for that bird, I think Milton has the final word on the subject. “And O, thou Spirit, who with mighty wings outspread, dove-like sats’t brooding on the vast abyss, and made it pregnant . . .”

—The Rev. William H. Ralston, Jr.

St. John’s Church
Savannah, Georgia



AN AMERICAN MISSIONARY . . . JACKSON KEMPER

THAT THE CHURCH in the mid-west exists at all is due in a very large part to the tireless efforts of a 46-year-old newly minted bishop, who was born, educated and worked for most of his life in urban areas and who was plainly frightened by the prospect of venturing into what was, then, only one step from being a wilderness.

Bishop Jackson Kemper, the first missionary bishop of the Episcopal Church, was appointed by the General Convention of 1835 "to be sent to the newly established states of Indiana and Missouri."

He was born on Christmas eve in 1789 at an inn in Pleasant Valley, NY, where his family had fled to escape a smallpox epidemic in New York City. His father was a prosperous merchant who had served with distinction as *aide de camp* to General George Washington. His family belonged to Trinity Church, New York City, and his mother was a fervent Evangelical.

An extremely intelligent lad, he entered Columbia College at age 15 and was graduated as valedictorian in 1809. He had already

undertaken religious studies, and after college he sat at the feet of the Bishop of New York, Benjamin Moore.

Kemper was ordained a deacon at age 21 by the Bishop of Pennsylvania, William White, whom he was to serve as an assistant for 20 years. His major work was in the three parishes of Philadelphia. He was ordained a priest in 1814.

As Bishop White's assistant, he got some taste of missionary work in western Pennsylvania and Virginia. In 1831, at the urging of his wife, Ann, he became rector of a small country parish in Norwalk, Connecticut.

Facing the prospect of ministering to pioneer villages and rustic peoples, Kemper wrote, "My own appointment filled me with astonishment, for it was entirely unexpected. How could I refuse such an honor. . . . How could I flee from a station of such toil and danger without being stigmatized a coward? . . . I have reflected deeply and calmly upon the subject, and I think the path of duty is plain before me."

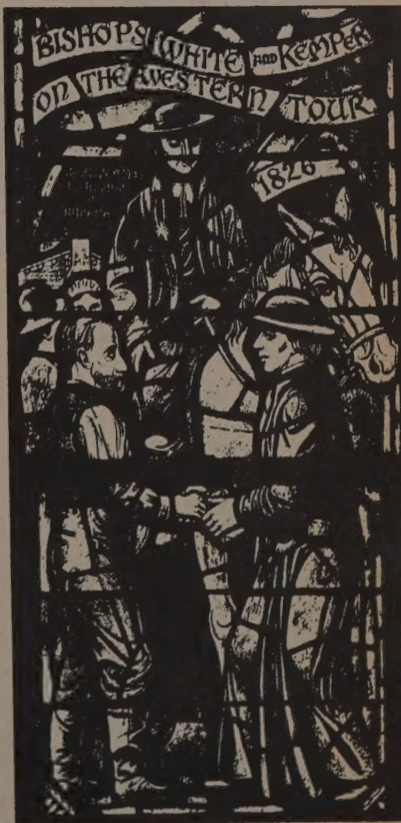
No sooner had he begun his work, than his territory was expanded to include most of Northwest Territory—that is, Indiana, Missouri, Wisconsin, Minnesota, Kansas and Nebraska.

Kemper's existence was a harsh and primitive one. When he could, he traveled by water, and Indiana offered the Ohio, Wabash and White rivers, as well as the Wabash and Erie Canal. When he had to travel overland to visit his scattered flocks, sitting astride a horse or in a stagecoach, the roads were full of stumps, ruts and mudholes.

In his saddlebags he carried all his worldly goods: his vestments, Bible, Prayer Book, Communion service and personal effects. Since he had no fixed home, it was only after 11 years that he could unpack his books.

From Bishop Kemper's diary, this excerpt described his conditions in 1836:

"The day was warm and mud pretty deep but when we turned into the Crawfordsville Road which runs in a great measure through woods and is full of stumps and has been very little improved—in the course of ten minutes, going down a short, steep hill, our carriage fell over and the top was broken off . . . four men from Brownsberg(sic) . . . righted the stage . . . A good fire and civility were all the accommodations—a poor supper in a cold room—but one sheet to a bed—no pitcher or tumbler, only a bowl to drink out of—no



The north transept window of Christ Church Cathedral, Indianapolis, honors Bishop Kemper.

candle, except to go to bed with. . . ."

Despite the hazards and hardships, Bishop Kemper established missions and parishes throughout Indiana and the rest of his vast jurisdiction.

When he first set foot in Indiana in 1835 he found one missionary, Melancthon Hoyt, who, discouraged by conditions in Indianapolis, chose rather to serve a hand-picked few in Crawfordsville. Not a timber had been laid for a church in the state. Fourteen years later, when he surrendered his bishopric to Bishop George Upfold, he had planted 23 Episcopal churches in the state.

The next several years Bishop Kemper focused on getting churches actually built, while continually cautioning against building grand structures that they could not afford; recruiting clergy, for a shortage was a continuing problem; and asking for the election of a full time diocesan bishop. Beginning in 1841, he began urging the conventions to seek a diocesan, but while his pleas were heard it was not accomplished until 1849, when the convention elected Bishop George Upfold of Pittsburgh, Pennsylvania, and he accepted.

While he was still acting as Bishop of Indiana, in 1840 he founded Nashotah House on the Nashotah lakes in Wisconsin, with the primary objective of training clergymen. By the late 1880s, more than 50 students clogged its halls.

Bishop Kemper spent the last years of his life (1854-1870) as Bishop of Wisconsin, but retained his missionary duties as well until 1859. In Milwaukee, he erected the nation's first Episcopal Cathedral.

In 1846 he purchased 235 acres of land near Nashotah House and so, at the age of 57, after enduring 11 years as a traveling missionary bishop, he finally had his own home. The home remains in the hands of Bishop Kemper's descendants and is on the National Register of Historic Places. He was able to spend his retirement there.

A most devout, dedicated and courageous servant of the Lord.

—In Tidings
Diocese of Indianapolis

Information for this story is from the Sesquicentennial book of the Episcopal Diocese of Indianapolis, edited by Joyce Booth. The specific material on Bishop Kemper was provided by Wendell Calkins.

"FUNDAMENTALS"

THE FUNDAMENTAL ISSUES that the Christian Church needs to address just now are not issues of sociology and sexuality, but rather the painful nature of the human condition and the appeal (or lack of appeal) of the Cross and Empty Tomb as central claims of Christianity. I am "stunned and amazed" at the apparent lack of severe unease within the historic churches, of which we are one, before the challenge of the "Jesus Seminar" ('Jesus-Lite'), the "new perspective on Paul" ('Paul-Lite'), and the hard resistance in many quarters to traditional ideas concerning the atonement of Christ.

We must draw attention to momentous threats faced by the ministry of Christ in this period before the Millennium. Threats *from within* are a lack of confidence brought about by a Jesus in question, a Paul in disrepute, and a Cross that has been mulcted of vim and vigor. The threats *from without* include a particular form of pluralism according to which Christianity is one of many human ascents to the top of Mount Fuji.

The inward threat could be expected. No period in the history of the Church has been without

attacks from within. But the current combination of scholarly/theological attempts to lite-en the Gospel is momentous. Not just St. Paul, but the Founder are under attack. It is a serious business.

The outward threat is also to be expected, but again not drawn up in such massive force. From Dublin to Uppsala, from Madrid to Bethlehem, cultural pluralism is a real force, even a real truth. But it does not necessitate the flattening out of the distinctive features of Christian faith.

—A parish priest

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FRESH CURTAINS AND MUDDY TRENCHES

I BELIEVE IN THE Holy Spirit, the Lord, and Giver of Life." All kinds of life; nothing is specified. . . . We believe, then, that the Living God is the direct cause and source of all our living: and not this alone, but of all the lives we touch, all by whom we are attracted and by whom we are repelled.

We believe that there is no place or cranny where He is not; no situation in which He is not interested and in which He does not act—none, therefore, to which we can refuse interest, or in which we can dare to do less than our best. When our inward and outward action literally and actually correspond with this august belief—but not before—we shall be living the Life of Faith. . . .

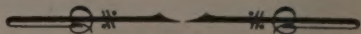
"O Lord, your battles do last a long time!" said poor Suso [Henry Suso, a 14th century German mystic], worn out by the disciplines, sufferings and reverses through which his ardent but unsteady soul was brought into stability and peace. Certainly life is not made soft for Christians, though it is in the last resort made safe.

Nor do the struggles of the spiritual life—even the most crucial and most heroic—either look or feel very glorious while they are going on. Muddy trenches, endless small duties and deprivations, and no certainty as to whether we are winning or not; these are the conditions of the long struggle for the victory of disinterested love.

More and more as we go on with the Christian life we learn the absolute power of Spirit over circumstance: seldom sensationally declared, but always present and active. God in His richness and freedom coming as a factor into every situation; over-ruling the stream of events which make up our earthly existence, and through these events moulding our souls, quickening and modifying our lives at every point. . . .

We are really asking that the life and energy of the Absolute God shall enter and use our premises, and recondition them to suit the purposes of Charity: and this means more than fresh curtains and a little whitewash.

—Evelyn Underhill
via Mission and Ministry,
Spring 1995
Trinity Episcopal
School for Ministry
Mr. David Mills, Editor



ST. SWITHUN

ST. SWITHUN WAS THE beloved Bishop of Winchester from 852 until his death in 862. He was a statesman and a man of affairs as well as the pastor of a diocese which extended from the Thames to the Isle of Wight. He supervised the building of the first bridge over the River Itchen and tutored the young Alfred, who only later became "the Great." He is credited with the humble but impressive miracle of restoration of a basket of shattered eggs which were a poor widow's only marketable goods. He was so humble that he shunned horseback and went everywhere on foot, often in the dark of evening.

His request was to be buried outside the Cathedral "beneath the feet of passers-by and the rain dripping from the eaves" . . . and he was—on the north west close of the Cathedral.

By popular consent (but with no decree from Rome) Swithun became a saint. Although he had been buried according to his wishes, by 971, people, priests and King Edgar, all decided to honor their saint by translating his remains into a shrine inside the Cathedral. But when Bishop Aethelwold put the spade into the ground, he and the monks were driven indoors by a violent rain-storm which lasted for forty days. He is most often remembered at the date of his translation, "Saint Swithun's Day," July 15. →



"Saint Swithun's Day,
if thou dost rain,
For forty days it will remain."

Until it was destroyed by order of Henry VIII in 1538, the Saint's richly decorated tomb stood behind the High Altar. Swithun's new shrine in the Cathedral offers witness to the unbroken cycle of worship with has been offered in Winchester for over 1,000 years.

—Dr. George P. Turner, Jr.

Note: On July 15, 1996, the friends and members of the St. Swithun's Society from the Toronto area will celebrate their 20th anniversary with special festivities. Information from—St. Swithun's Society, 427 Lynett Crescent, Richmond Hill, Ontario, Canada L4C 2V6. 905-883-0984, Norman McMullen, President.

*Spirit of flame, whose living glow
Was known to prophet, saint and
seer,
Where faith is cold, Thy fire
bestow,
Where love is distant draw thou
near!
Our forebears ventured in Thy
power,
So fill us in this present hour.*

—Archbishop Coggan

FLAMES OF FIRE

THINK OF YOURSELF on a cold, dark night. You slip into a room. No lights are on. It seems dark and cold. But presently just a little light, just a little warmth reaches you. You move closer. A fire is burning.

You begin to see. In the brightness of the fire you notice in the room shapes, forms, outlines. If there is someone else in the room you see his face, reflecting the fire. Thus the Holy Spirit enables you to see, and to see like a Christian—perceiving things as they really are in the eyes or mind of Jesus; perceiving people as they really are with the light of Jesus upon them; perceiving meanings and purposes instead of shapeless confusion; perceiving what a Christian ought to be doing.

Remember the words in the *Veni Creator*:

Enable with perpetual light
The dullness of our blinded sight.

Remember too the words in the Whit Sunday Collect where we pray that the Holy Spirit may give us "right judgment in all things." The Holy Spirit keeps the light of Jesus glowing in us: that is how we may see as Christians should see.

The fire, as you approach it, gives you warmth. Warm itself, it

makes you warm. So the warmth of the love of God within you can warm your heart to love him in response. This is not a matter of sentiment only. The very love of God can penetrate you and warm your faculties to love him. So we say:

Thy blessed unction from above
Is comfort, light, and fire of love,

and an old Christian writer speaks of *incendium amoris* (love's kindling).

—The 100th Archbishop
of Canterbury

OUR CHURCH CANNOT BE EDITED

WE ONCE VISITED a Church that is televised weekly. We had watched their worship services on television and were always impressed by the quality of their worship experience. Our visit, however, opened our eyes to several things.

First, the service started a couple of minutes late. The children around us were quite noisy. The sermon ran long. Our greatest surprise, however, was that the church itself was only three quarters full.

All in all we enjoyed the experience and asked when it would be

on television. A few weeks later we tuned in, but had difficulty recognizing the service.

Our service had been edited and spliced. The sermon was shortened, the background noises edited out, a music selection spliced in, and the televised congregation was standing room only.

With the exception of an occasional live television show, most of what we see is edited and spliced. Everything is produced to project a world that really does not exist except in the eye of the camera.

Here at St. Martin's, we cannot edit and splice ourselves to perfection. On occasion, we start a couple of minutes late and run a few minutes long. Our attendance varies from service to service and Sunday to Sunday. And the background noises remain with us.

Our worship services are not intended to be perfect productions. They are opportunities for real people, to gather in the Real Presence of God to have a real experience of worship. In the Presence of the Almighty we make our imperfect offerings and receive the grace of Perfect Love.

—The Rev. Dennis Maynard
St. Martin's Church
Houston, Texas

FROM MAINTENANCE TO MISSION

Interview with Bishop Derek and Alice Eaton, Diocese of Nelson, New Zealand

THE ANGLICAN COMMUNION has a long history of being a missionary church. Nigeria has more Anglican Christians in church, on Sunday than the United Kingdom, USA, and Australia put together, a direct result of Anglican missions. The 1988 Lambeth Conference called Anglicans to move from maintenance to mission. Our experience as Anglican missionaries directly affected how we implemented that call in our diocese.

North Africa and Egypt

We spent almost twenty years in North Africa and Egypt, first with an interdenominational agency, and later with New Zealand Church Missionary Society (NZCMS). After the Bishop of Jerusalem ordained me, we pastored a growing church in Tunisia and worked in the Diocese of Egypt, North Africa, Ethiopia, and Somalia.

As Anglican missionaries in Middle East, we ministered not only among nationals, but also

among people from the four corners of the earth: Japanese, Chinese, Europeans, sub-Saharan Africans. A significant number came to faith and returned to their own countries. Some are in full-time Christian work.

In Tunis we were the only foreigners living in one area. From 1972 to 1978 over 500 kids lived in our home for one night up to three years—secular western kids, Buddhists, etc. Tunis was on the drug trail. We saw quite a few come to Christ. We didn't force our witness on them. As we lived our lives, they asked us questions. A number of these kids are also now in full-time Christian work.

Later I was Dean of Cairo Cathedral. The Anglican Church in Egypt is a tiny, servant church. Some of our work was with garbage collectors and in the slums of Cairo, as well as encouraging national Christians in their faith and outreach.



When we first went overseas, it felt as if we were giving up the world, but we gained the world. We have three children all born overseas, and they are all open to going back overseas. We lived through two coups, had holidays in the Greek islands, and no TV. These things draw you together as a family. Our kids tell us they lost nothing by those years overseas.

Living for Christ ought to be fun, which is not to say it won't be costly. We had nothing in the bank when we came back, but the life we experienced, and people we met were a tremendous blessing. We would go back tomorrow!

Fellowship with people who were prepared to become Christians even at the cost of being thrown out of their homes, disinherited, or losing their lives, is an honor. We found that in life threatening situations, you must focus on Christ, you can't think too much about the what-ifs! However it may end, we are safe in Christ. Meeting a believer in another country who had never met another Christian (who later was poisoned by his family for his faith), seeing tears stream down the faces of Christians who had never been in an Easter service, holding a baptism in the sea while a soldier with a submachine gun idly wonders what is going on—

we saw the cost of being a Christian in that part of the world and we saw God's faithfulness. It was a privilege.

Returning to New Zealand

Our experience as missionaries became the foundation of our ministry at home. As the Prayer Book makes clear, all Christians are called to mission. The true Anglican Church is missionary!

On our return home, I became Vicar of a small struggling seaside parish, which grew from 80 worshippers to over 500 in four years. All work has to be anchored in prayer. The real growth spurts happened after the early morning prayer meeting and cell groups were established.

We spent a whole month on evangelism, helping churchgoers understand what they really believed. *Becoming a Christian* by John Stott helped many.

The predominant growth was among young people. As in North Africa, our style was very people-oriented. One of our sons loved to surf. Before long 35 young surfies were attending church, a brand new experience for them. We put them in small groups, and they came to the more informal, contemporary evening service in bare feet and shorts from the beach. Young people respond to a clear

preaching of the gospel which challenges them and doesn't cut back on sacrifice and the cost of discipleship.

At first no families came since there was nothing for children. We visited the families in the baptismal register and started with four kids. We kept visiting and integrated children into services, which brought their parents. After a lot of hard work, we had 60 children in a few months.

The Diocese of Nelson

The Diocese of Nelson wanted to take seriously the Decade of Evangelism and elected me bishop because of our burden to see the church planted and growing in difficult areas. The diocese was in a depressed state. A bishop asked me, "How does it feel to be elected to a diocese where you may be the last bishop? It may have to combine with another diocese."

A bishop is principally called to be a missionary, teacher, and evangelist, not an administrator. We are in parishes nearly every weekend as well as in the week. We stay with the clergy, sitting around the kitchen, encouraging, praying, and discussing. They see a lot of us.

I see myself as a talent scout recognizing people's gifts and re-

leasing them in ministry. Leaders need to appoint to their weaknesses. I have a highly motivated team around me with gifts I don't have.

In my five years as bishop, the diocese has grown 33%.

We encourage our clergy to do good expository Biblical teaching. If you raise the spiritual temperature, other things tend to fall into place.

In selecting clergy, we don't look primarily for pastors, but for people who will enable pastoral work to be done. Churches are not looking for administrators, but for leaders.

We see everything in terms of mission, not just reaching people's hearts and minds for Christ, but enabling them to reproduce themselves. All of us are called to mission.

—In Reach Out
The Bulletin of the
Episcopal Missionary Community



THE VOCATION OF VACATION

I BLAME IT ALL on air conditioning. I have heard stories that once upon a time people used to slow down in the summer. Some say that people used to take month long vacations. There are rumors that long, long ago, people even looked forward to going to the office during July or August, when the pace was slower, hours were more flexible, and staffing was minimal. No one expected "business as usual." Everyone understood that summer was a time to catch up on work, a time to plan ahead.

Today, we don't even slow down during July and August. The temperature may be in the 90s, but we go full speed from our air conditioned houses to our air conditioned cars to our air conditioned offices to our air conditioned shops and back again. Most people now use their allotted vacation time judiciously: a long weekend here, a few days there, and perhaps a week or two of vacation in the summer. And even then they insist on keeping in touch with the office every day.

I remember playing golf one day on vacation last summer when one of our foursome got beeped, excused himself for a minute,

pulled out a cellular phone from his golf bag, talked to his office, and arranged to send a fax at the turn, when he could retrieve his laptop computer in his locker at the clubhouse! This is vacation? This is golf?

Or we pack so much activity into our vacations—travel, sports, parties—that by the time they are finished we have to return to work to rest up from our holidays.

The word "vacation" derives from the Latin *vacare*, to vacate, to empty. The word "holiday" comes from the Old English "holy day." Our language reminds us that we have lost touch with the spiritual dimension of leisure, the vocation of vacation.

With our over-busy, over-scheduled, over-filled lives, we need to pay special attention for at least a few weeks during the summer to our spiritual need to empty ourselves, to go apart by ourselves to pray. We need to clear our calendars and our souls. We need to stop doing, stop talking, stop worrying. We need to be with God in nature. We need to be with those we love. We need to be alone with God.

—The Rev. Robert L. Tate
in St. Martin's Cloak
Church of St. Martin-in-the-Fields
Chestnut Hill, Pennsylvania

THE GROWING SHAPE OF THE ANGLICAN CHURCH

THE ANGLICAN CHURCH is like a tree. Its roots run as deep as the first Roman soldier or slave who, on arrival in England, witnessed to faith in Christ. The life flows through the trunk which is the handiwork of Archbishop Thomas Cranmer, a unique integration of scripture and doctrine in a characteristic form of worship.

Since then a variety of branches have emerged. These branches are the Anglican traditions (anglo-catholic, evangelical, liberal, etc) and other movements which reflect both prophetic protests and renewing insights.

But, also, they are the branches of the Anglican communion which have sprung up with increasing vigour all over the world. Each branch bears its own character and style, adapted as it is to the culture in which it is growing.

Looked at positively, the overall effect is a unity in diversity.

It is easier to see this picture in its fullness when we take a global rather than simply an English viewpoint. In the British Isles our

view is inevitably restricted by what has been happening to the Church of England over the last 100 years.

When we look to the future, however, Anglicans will make their most positive contribution to the partnership of all the Christian churches when they are able to relate their characteristically Anglican view of God's mission in the world to the less holistic view of some others.

We do not want to see the Anglican future as just another denomination but rather as a contributor towards that day when denominationalism must perish.

Hopefully, therefore, the Anglican future will be marked by six positive features.

A rich variety

We may sometimes exasperate both our members and our partners by viewing our comprehensive character as the affirmation of strengths rather than the elimination of differences.

I want to defend it, however, from the two foundation documents of the Anglican church, the Bible ("God's written word" — Article 20) and the Book of Common Prayer.

The infinite variety of God's creation suggests an intended unity in diversity.

Illustration by Taffy



In the New Testament the churches present us with a picture of unity and considerable difference. Moreover, the culmination of the Christian hope in the book of Revelation foresees the city of God peopled with a mosaic of different nations and cultures.

I will say more below about the Prayer Book's contribution to the international and ecumenical outlook of the modern Anglican church.

Christ-centred

Enshrined in the Prayer Book, but central to the faith since the earliest days of the Christian mission in England, is the doctrine of the Trinity, and the person and work of Jesus Christ.

Anglicans believe in the providence and presence of God. The doctrine of the incarnation, God

revealed in human life, lies at the heart of Anglican mission from its outset. The death and resurrection of Christ inspire both the personal discipleship and the hope of Anglican believers. They give the church its prophetic and evangelistic note.

The Holy Spirit renews the people of God. There is a Christological core to the Anglican faith. So, for example, when we encounter those of other faiths, as we must, dialogue will include meeting, respect and authentic witness, but such dialogue cannot be a substitute for evangelism (Lambeth Resolution 20 of 1988).

Practical Christianity

Anglicans are not speculative. They are practical. A speculative church lives by theory and ideal. A practical church tries to inte-

grate faith and practice. In this way Anglicans recognise the God of history who was revealed in the messy events of the history of the Hebrews, the early church and even in the story of Christendom.

Christians of this generation tend to regard Constantine's decision in AD 312 to make Christianity the official religion of the Roman Empire as, at best, unfortunate.

Anglicans, however, have preferred to see it as a circumstance upon which their forefathers did not depend but within which they chose to work out what John Habgood has called a strategy of "critical solidarity." It takes seriously both the doctrine of the incarnation and the need to engage (a thoroughly Anglican concept) with the powers that be.

A church for all

People get impatient with the parish system in England. Of course they are right to point out that today people relate to others more in networks of relationships than in territorial neighborhoods.

What Anglicans did originally was to adapt (another thoroughly Anglican concept) a Roman secular system of administration to serve a pastoral model of evangelism and Christian nurture. From the time of Gregory's instruction

to St. Augustine of Canterbury, and the Celtic mission in the seventh century, Anglicans have followed a strategy designed to reach all and each in the land.

God's providence and presence is everywhere accessible. God's grace is free, and is open to all. Both before and since the Reformation Anglicans have continued to grapple with how one combines such a doctrine of prevenient grace with the need for personal faith in God, as revealed in Jesus Christ. "From him we come. In him we are enfolded. To him we return" (Julian of Norwich).

International

Historically, Anglicans have in principle been tolerant of difference, elsewhere if not in England. Article 34 recognises that traditions and ceremonies may vary in different nations, times and cultures. So long as they do nothing repugnant to the word of God, particular or national churches have authority to order their own rites and ceremonies.

In the last 150 years, Anglicans have followed this through positively in both inter-Anglican relations and ecumenical commitment. The Lambeth Conference of bishops, due to meet again in 1998, has studiously avoided im-

posing its resolutions on local Anglican churches. It originally met on the clear understanding that it would make no binding decisions!

Nevertheless, more recently, the Conference has been gaining in influence and has become a generally respected organ for expressing the point of view of the worldwide Anglican church.

Ecumenical

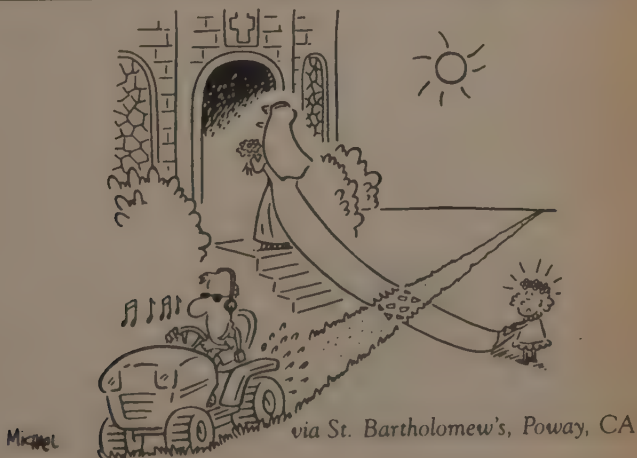
As early as the Lambeth Conference in 1888, the Anglican church fostered the prospect of the reunion of the Christian churches. The hope continues today that the Chicago-Lambeth Quadrilateral, a formulation of Anglican core belief accepted at the Conference, will yet provide

an acceptable doctrinal basis for moving forward.

Commitment to the scriptures as the ultimate standard of faith, the Apostles' and the Nicene creeds, the two sacraments ordained by Christ, and the historic episcopate, locally adapted, is now widely regarded as helpful grounds for ecumenical debate and discussion.

It could be that on this basis, in the future, the Anglican church will be able to thank God for the part it has played in encouraging a unity in diversity bigger than anything it now knows.

—Celebrating the Anglican Way
edited by Ian Bunting
Hodder & Stoughton, price £12.99
via Church of England Newspaper



THE CITY ON THE HILL

NOW I WANT to state my deepest conviction about a healthy America, a conviction in which all I have said is coalesced.

We are all sisters and brothers, all of worth, all precious to God, and we are bound together in life. All Saints' Church declares our human solidarity. That is no slogan. It is the most real thing in life. Our lives and destinies are wrapped up together.

The Greeks have a saying that there is no justice in Athens until the uninjured are as indignant as the injured parties. I believe our ministry here has been built around that human solidarity.

Ultimately a great city is a compassionate city. No city can be great, no matter how economically vital and artistically beautiful, if it does not have a compassionate heart that seeks to alleviate suffering and liberate the oppressed.

My moral vision for this city and for America is one where the uninjured are joined inseparably to the injured, the affluent are tied to the poor, the secure ones are bound together with the homeless—and the well-being of my children and grandchildren is dependent on the health of all

children. If a nation could not survive half slave and half free—no nation will be blessed if it is half rich and half impoverished.

This human solidarity is the most real thing in life. I am not safe even if I build a fortress around my house, until this city, this nation, this world is safe.

There is something decadent about a city if it denies this human solidarity. There is something corrupting about the assumption that a few have the right to good health, dignified jobs, fine education, decent housing—while others live in misery.

I believe that political leadership and the leaders in law enforcement in this city have that commitment to our human solidarity. We do not need greater private wealth from lower taxes; we need to find ways to enrich the public side of life—we as a Christian congregation must be collaborators with government to enhance our common life and strengthen the fabric that holds society together.

That is why we boldly proclaim Christ today in the streets of this city.

—The Rev. Canon George Regas
Rector Emeritus
All Saints' Church
Pasadena, California
in his last sermon as Rector

HOW VERY EPISCOPALIAN

TOUCHY, TOUCHY. That was my first response to a number of letters vigorously protesting "An Anglo-Catholic Hereafter" (October 1995). On second thought, however, the protesters have a point, indeed several points. I have in these pages been joshing Anglicans somewhat out of proportion to other communions. I have not taken adequate note of the fact that the goings-on in the Episcopal Church in this country are not necessarily representative of the Anglican communion, which is in largest part not British-American and is in places such as Africa vibrantly alive and growing. And I have seriously overestimated the appetite of at least some Anglicans for what is intended as humorous comment on their part of the household of faith. For all that and more, my apologies.

Having gotten that out of the way, I should say that some of the letters were both gracious and informative. For instance, W.L. Prehn of San Antonio, Texas, makes a grammatical point of which I was aware but sometimes forget. "One last thing: It really is as okay to make fun of Anglicans or Anglo-Catholics as it is for us

to make fun of Papists (and, believe me, there's a 'seasoning of envy' for us too!). But when doing so, *always* remember that 'Episcopalian' is not and can never be an adjective. 'Episcopalian' is *always* a noun. Our descriptive adjective is *Episcopal*, so that a correct usage would be 'I am Episcopal,' or 'I am an Episcopalian;' but 'I am Episcopalian' is never correct. ('I am Anglican' is the best way to put it.) Likewise, our theology and beliefs would be *Episcopal* and never 'Episcopalian.' This is not always known, even by Episcopalians who should know better. For example, one of our far western bishops has spoken and written of 'Episcopalianism.' What he means of course is 'Episcopal beliefs,' or he ought rather to say, simply, 'Anglicanism.' 'Anglicanism' is by definition the 'doctrine and ethos' of the Episcopal Church and the entire Anglican Communion."

To which some reader is saying, "How very Episcopal," and wondering why that doesn't sound quite right. The reason it does not sound right, of course, is that "How very episcopal," outside the American Anglican context, means that it is the kind of thing you might expect from a bishop. But the reader in question intends to say something about Episco-

palianism. And for that purpose he and others—despite Fr. Prehn's instruction (with which I would not argue for a moment)—will probably continue to say, "How very Episcopalian." It would never occur to me, as a Roman Catholic, to say that having a refined sense of humor is an episcopal characteristic. It is certainly very Episcopalian, however. Of course matters are clarified if "episcopal" is upper case, but in everyday usage most people have difficulty with pronouncing the upper case.

—Mr. Matthew Berke
in First Things

TRINITY SUNDAY

AS WE CHRISTIANS celebrate the feast of the one and triune God, the mystery of mysteries, there is some comfort in noting that even the most brilliant and skilled and passionate observers of our cosmos admit to "the cloud of unknowing" and to their reliance on imagination and intuition. Such reliance does not mean our world is irrational, even as our affirmation of the triune mystery of God's unitary being does not mean God is irrational. Mystery may be the most reasonable state of mind for us in the embrace of our wondrous universe and its Creator.

—A parish priest

THE PRAYER BOOK AT THE GOLDEN GATE

THE FIRST PRAYER Book service in what is now the United States—the first English-speaking religious service in that territory—took place on the First Sunday after Trinity, 1579.

That was 28 years before the settlement of Jamestown (1607); 41 years before the settlement of Plymouth (1620); and thousands of miles distant from both on the coast of California.

The scene was near the present site of San Francisco; and today in Golden Gate Park, San Francisco, a stone altar and a sixty-foot stone cross mark the spot where the Book of Common Prayer was first used in America.

The officiating priest on that occasion was the Rev. Francis Fletcher, and his congregation was the company of English seamen, explorers and adventurers who were the first of their race to sail around the world, under the leadership of Francis Drake, and the silent patronage of Queen Elizabeth I.

While much is known about the good Queen's religious convictions, little has been written about the firm faith of Drake, the

seadog *par excellence*. John Cummins' new *Francis Drake: The life of a Hero* (Weidenfield and Nicolson, £ 20) is strong on the social context of Drake's naval achievements. The family was uprooted from Devon to Kent around 1548 as a result of strong anti-Church of England agitation in the area. His father, a convinced member of the Established Church later became a vicar and chaplain to sailors in the King's fleet. Drake followed his father's commitment to the reformed faith of the Church of England.

—Taddled

RELIGIOUS HERITAGE

IN HIS FAREWELL address to the nation, President George Washington said, "Of all the dispositions and habits that lead to political prosperity, religion and morality are the indispensable supports."

John Adams, our second president, commented on the Constitution as instrumental for governing the new nation. "Our Constitution was made for a moral and religious people. It is wholly inadequate for the government of any other."

James Madison, father of the Constitution, insisted that, "He who would be a citizen in civil society must first be considered a subject of the divine governor of nature."

Madison proclaimed three Thanksgiving holy days between 1812 and 1814 declaring Thursday to "be set apart for the devout purpose of rendering the Sovereign of the Universe and the Benefactor of Mankind the public homage due to His holy attributes . . ."

Even Thomas Jefferson asked, "Can the liberties of a nation be thought secure . . . when we have removed their only firm basis, a conviction in the minds of the people that these liberties are the gift of God?" Jefferson concluded that religion should be regarded as "a supplement to law in the government of men."

—Alan R. Crippen II is a
communicant of Grace Church
Colorado Springs, Home Parish
of The Anglican Institute



PEACE WHICH THE WORLD CANNOT GIVE

IT IS OBVIOUS, but no less important for being obvious, that people visit old churches for a thousand different reasons. Some will be there because they know, or wish to know, the difference between a trefoil and a triforium, and get a collector's pleasure in seeing good examples of architectural styles. Some will be there to trace ancestors, or mourn those they loved, or return, after wandering, to the place from which they sprang. If you look at the visitors' books in country churches, you will see the comments and addresses of people all over the world pursuing some association with their own lives.

Some, again, will be interested in the history of England, some in search of examples of a particular churchmanship. Some will be like those visitors to great houses open to the public who stare blankly at the Rubens but gaze intently at the photograph of the recent wedding of the daughter of the house. They will ignore the history and look at once for the signs of present life. How good are the flowers? How good are the Sunday school books or the

Mothers' Union banners? Are the hassocks well stitched? Is the vicar High or Low? For myself, I always like to see the names of those on the flower rota, and guess at their age and background and see how much these names, like those on the war memorial, are indigenous to the county in which they live.



Or I like to look at recent memorials and gravestones to gather some idea of the character of the parish and the occupations and preoccupations of its inhabitants, not necessarily less interesting if those memorials are very ugly or rather peculiar. A few years ago in a parish near us in Sussex, the squire died and an east window was erected in his memory with a vast and unattractive figure of

Our Lady and very small panels of the man in question and his house and land. The local paper reported: 'The window depicts Commander Egerton and his dog. Also featured is the Virgin Mary.'

Again, some people visit old churches because they are the best places to be quiet and at peace. There could be nowhere better if one needs to set one's thoughts in order or to get the measure of some turning point, some joy or sorrow in one's life. From which it follows, of course, that old churches are the best places to pray. 'You are here to kneel,' says T.S. Eliot in his poem 'Little Gidding', 'where prayer has been valid', and some of that validity comes from the sheer length of time that this has been a holy place.

So many churches are amazing, too, in their defiance of poverty or geographical remoteness or even, in the case of some spires or towers, of gravity. We tend vaguely to think that it is in the natural order of things that men piled stone scores of feet into the sky and worked it into intricate patterns and grotesque or noble representations, that they hewed those stones from quarries and carried them down rivers and across seas, that in many cases they lived doing little else, or died

with their work unfinished. But it was not natural: it is more like a miracle. Those buildings rose because those men believed and so, if ever men cease to believe, they will fall. Just as television masts stand on high hills to beam that medium's message clearly to the furthest households, so the spires and towers rise out of the fens and fields of this county to communicate far more important news, though unfortunately to a less receptive audience. No one should imagine that such communication could be unimpaired if those spires and towers were to tumble down, *which is why preservative work is as much a work of faith as was the original construction.* Indeed, at a time when Christianity in the form of the Word is so very faintly proclaimed, the 'sermons in stones' speak louder than ever.

Our house is where we live and where we are at home, and where, unless we are unfortunate, we experience the best of human love.

The house of the Lord offers the same thing, but divinely, not subject to demolition or repossession, death or divorce. Old churches are constant reminders and embodiments of this analogy. Whenever a particular church's roof is kept on or its door open or its window unblocked we are doing honour to that universal



Burwell,
Cambs.

Church which none of us has ever seen.

If this were a sermon it would have a text with which to begin. Instead I shall give it a text with which to end. 'I was glad,' says the Book of Common Prayer in its version of Psalm 122, 'I was glad when they said unto me: We will go into the house of the Lord. Our feet shall stand in thy gates: O Jerusalem.'

The Jews of the Old Testament knew that their own city could be taken to represent the celestial city and their own temple the home of their God. Christianity has spread the notion to all places of the earth where God is worshipped.

Charles Moore in a speech to the
Lincolnshire Old Churches Trust in
The Spectator

WHY?

WE ARE OFTEN asked "why did I receive a request for a contribution when I sent you a check just a few weeks ago?" The answer can be as simple as they crossed in the mail. The more likely and more difficult to explain is the system we use to solicit contributions. We canvass each of our readers during the first six months of the calendar year based on their ZIP code. As an example, if you make a contribution in November and live in the ZIP code area that starts with zero, you will receive what we call the "annual appeal" in January. If you respond in January you will not receive any additional canvas until the next January. If you do not wish to respond when you receive the "annual appeal" you may wish to clip it to the calendar month in which it would be convenient and you will receive a reminder in November, the anniversary of your last contribution.

We depend on your contribution. If you do not support *THE ANGLICAN DIGEST* then the presses can't roll. So please, when you receive your annual appeal, take the time to send us your check for \$19.00 (more if possible, less if necessary) to insure that *THE ANGLICAN DIGEST* continues to arrive in your mailbox.

PURSUIT OF HAPPINESS

Text: St. Luke 6:17-26

HAPPINESS . . . IF THERE is a single word that summarizes what we yearn for, maybe that is it. It is even in the American Declaration of Independence—our inalienable right to life, liberty, and the pursuit of happiness. And yet few things seem so elusive to so many of us.

We assume that the answer to our happiness is more of everything—more security, more creature comforts, more financial freedom to make choices, more independence, less need to depend on others, less sense that life has limits, less requirement that we accept some of what life gives us and go down deeper into it and make what we can of it? And doesn't the quest for happiness become a list of "If only's . . ." If only I had a better job or any job, If only I had someone who really loved me, If only I wasn't under such financial stress. . . .

If "more" is the answer to happiness, why is this the wealthiest nation on earth experiencing such a spiritual crisis? Why are the rates of drug use and illegitimacy so high, why are the urban centers of our cities becoming

war zones and our suburbs becoming walled and guarded camps? Why are marriages not lasting and public education declining? A character in a novel by Walker Percy puts it bluntly: "Why is it that we Americans have more than any other people, and yet are so selfish and unhappy? How harsh everyone is! How impatient! How lascivious! Above all else, how selfish!"

But, Jesus says, happiness comes from a different source. It comes from the inside out, not the outside in. No amount of getting and accomplishing will ever finally give us the happiness we long for. Happiness comes to people who have found their dependence on a Power, a Life, a Love, deeper and greater than their own.

That is the difference between the rich and the poor in Christ's teaching. The rich seem to believe, because of their blessings now, that happiness and fulfillment is theirs for the taking. By arranging the externals of their life they can find joy, and even the meaning of life.

The poor, the mourners, the

hungry that Jesus talks about don't have that option. They know they are dependent on a God who has promised ultimately to bless them. They know how to say those very unYankee things: 'I need help . . . I can't do this alone.' And so they know they have to live from the inside out, finding their happiness in openness, dependence on God and each other, and gratitude for even the smallest things in their lives. Happiness is never a solo venture.

—The Reverend

Samuel T. Lloyd III

Trinity Church in the City of Boston



SOME THOUGHTS TO SHARE WITH SEMINARY GRADUATES

You cannot preach the Gospel if you don't live it.

Be Gospel-pastors. Helping people is not what ministry is about. If this becomes your focus it will render you ineffective. You are powerless without the Gospel.

You are under authority for the sake of Jesus and the Gospel. This is the standard by which you should measure authority and your response to it.

Unity is neither uniformity nor conformity.

Your life and ministry must be Gospel-centered not issue-centered. Steer clear of combative apologetic of any stripe.

Never forget that the Church is not the Kingdom. Preach the Kingdom. Even the Church will pass away when the Kingdom is established. Jesus promised to return. He will.

αγαπη
EUTYCHUS

—from the bulletin board
at General Seminary

CREAM OF THE CROP



SEVERAL recent issues of *The Anglican Digest* have carried advertisements of the Oxford Summer School in Religious Studies and its series of one-day seminars across the United States featuring Tom Wright. "Tom Wright" is the very Rev N. T. Wright, Dean of Chichester Cathedral, a canon theologian of Coventry Cathedral, and author of the SCOPAL BOOK CLUB's current selection, *The Crown and the*

Fire. This selection of thirteen meditations and sermons challenges readers to reassess their own responses to Jesus' death, his resurrection, and the continuing influence of His Spirit in those who follow Him today. In Part I of the book Dean Wright considers not the customary seven last words that Jesus spoke from the cross but, rather, seven words that people spoke to the cross — people like Mary and the Roman centurion, who wit-

nessed the crucifixion, and Pontius Pilate, who helped to instigate it. Part II consists of five sermons and one biblical exposition on such themes as the meaning of the resurrection, the call of God, and the nature of the presence of Christ in the Eucharist.

Church Times (London) says: "There is no doubt that we are invited to share the thought and feeling of one whose imagination is profoundly stirred and made hopeful by the truth of Christ and His cross. These addresses also bear clearly the marks of the academic teacher and preacher. *They are confident in their orthodoxy.* Their meanings are filled out with considerable Old Testament reference. . . . A searching book."

The Crown and the Fire: Meditations on the Cross and the Life of the Spirit is still available as a first selection for new EBC memberships. See inside back cover for enrollment.



The Episcopalian

Current, Full

CURRENT



The Spring '96, and current, selection is *The Crown and the Fire*, N. T. Wright. See "Cream of the Crop" on the preceding page for the review.

SUMMER



AN ANTHOLOGY that runs the Agamut from Lancelot Andrewes through the Rosettis to William Wordsworth is the Club's summer selection for 1996. As befits a book for summer reading, the compilers write, "Though particular passages or poems can be read in isolation, this book is designed to make continuous reading both possible and attractive." Despite that design, it seems to me this is a book better read a little at a time with periods of reflection in between—a book that one can lay on a small table beside the hammock and "read, mark and inwardly digest." With a bow to the recommendation of the compilers while yet keeping to my own inclination, perhaps the book is best read with an eye toward the chapter divisions set by them.

Certainly P. D. James's "Foreword" and Brown's and Fuller's "Preface" should be carefully read, as should the introduction to each chapter.

The book is *Signs of Grace: Sacraments in Poetry and Prose*. The compilers are David Brown, professor of divinity at the University of Durham and a canon of Durham Cathedral, and David Fuller, Senior Lecturer in English Literature at Durham. If anything, this selection suffers from an embarrassment of riches. However, with ninety-two writers quoted (and they are indexed for easy reference) that was an almost inevitable result. In her Foreword P. D. James notes: "It is only necessary to glance at the list of acknowledgements to see how widely David Brown and David Fuller have ranged in their choice of material; *Signs of Grace*, like all good anthologies, provides the excitement of the new, the gratification of encountering the familiar and the occasional regret at the omission of an old

Signs of Grace will be the first selection of new memberships unless a different book is requested. See inside back cover for enrollment.

Book Club

Past Selections



AUTUMN



EBC's
Autumn '96 selection is Canon
ter Harvey's book on favorite –
, yours and mine – hymns.

WINTER



Gallery of Reflections: The Nativity
Christ, Richard Harries, Bishop
Oxford, is EBC's Winter '96
selection.

Through the art and the
author's reflections we see afresh
the Christ child born in the stable,
with the ox and ass standing by.
We see the brightness of the star
and the shining of the angels—
and we hear them telling the shep-
herds not to fear. We see Mary
holding the infant Christ in her
arms and the Wise Men coming to
worship. Above all we see how
centuries of artists have been
inspired by this story of stories,
the glory of God made man.

More information on these
becoming selections of the EPISCO-
PI BOOK CLUB will appear in sub-
sequent issues of TAD.

PAST SELECTIONS

Limited quantities of Past Selec-
tions of the Book Club are avail-

able for those who wish an addi-
tional copy of a particular book.
Among those available are:

✙ *Francis. A Call to Conversion*,
Duane W. H. Arnold and C.
George Fry. Not only the story of
the life of the Saint of Assisi, but
an exposition of some of the major
themes of his life and his signifi-
cance for the Church and world
today.

✙ *Redeeming Marriage*, Edward
Gleason. Based on the Book of
Common Prayer service, the book
brings deeper meaning to a cou-
ple's wedding vows through the
stories of real people; helps its
readers to cope with the chal-
lenges of married life.

✙ *Church Growth & the Power of
Evangelism*, Howard Hanchey
with practical ideas for rebuilding
the Episcopal Church enthusiastic
and supportive congregations.
Clergy and laity alike will benefit
from the author's ideas.



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From the Editor, et al.

"RESTORATIONISM" AND OUR HOPES FOR THE FUTURE OF THE CHURCH

A QUESTION WE are wrestling with is this: How do efforts at "restoration"—that is, *restoring* the Old, Old Story to the Church—tie in with our *identity* as a Church, specifically with our identity as the Anglican expression of Church? How does the question of renewing the emphasis on the Person and Work of Christ relate to the specific issue of Anglicanism's distinctive, even "unashamed" contribution within the world-wide family of churches?

We have written before in these pages on the crucial need we perceive to return *ad fontes*, to the core and root of Christianity, which is Jesus Christ. In times of crisis and stress, whether from assaults within or assaults without, the Church has done well to return to basics. History shows this, from Nicaea to the Reformation to current pressures, for example, on the Church in Nigeria and in the southern Sudan. We do well to go back to the question, "Why are we here in the first place?"

Back to basics. Restorationism: "That those things which cannot be shaken may remain." (Hebrews 12:27)

Strangely, this appeal to the foundation and charter of our Faith seems not to have won a fully receptive hearing. One is reminded of Phillips Brooks' mission, Phillips Brooks whose whole calling and message were summed up in the sentence, "Christianity is Christ." But when Brooks was elected Bishop of Massachusetts in 1891, 30% of the dioceses of the Episcopal Church declined to confirm the election. Why? Because they believed he undervalued Anglican identity! Astounding, but true.

Is there a weakness to "restorationism"? We ask ourselves. Is there *another* piece to the puzzle? Reformers have believed that a direct and unclouded appeal to origins would be sufficient to course-correct the institution. But this has not proved true in every case. Is it proving true for our Church? Is it enough to issue the call "to put Christ back into

Christianity”?

We are beginning to see, partly from disappointment (Behold! The Decade of Evangelism), and partly from recent history (too many “restorationists” have departed the Episcopal Church), that there may be yet a further element to the summons.

Perhaps this further element involves reactivating the element of tradition. Our worship, specifically the strength inherent in the Prayer Book liturgy, once united us. When we lost the common link of the Book, we lost a lot. Moreover, there isn't much question empirically that where traditional liturgy is offered (hopefully not from reaction), people respond, and from all over the ecclesiastical map.

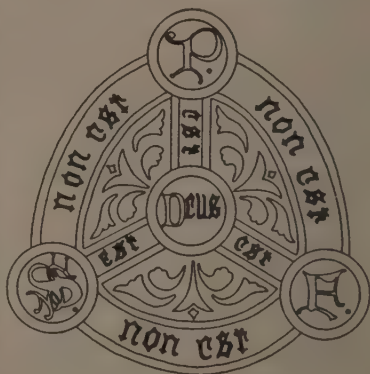
Would we be better off if we offered core theology from the Scriptures yet still within something like the classic Prayer Book format? We know it works at funerals. It is simply so deep. How about Sunday mornings?

Are we edging towards a call to restoration on two fronts: Scripture and Prayer Book? Are these signs of the times?

—*The People of Nineveh,*
The Dean of Birmingham
(U.S.), and the Editor of TAD

THE SHIELD OF THE TRINITY

THE INTERESTING, COLORFUL, and expressive design is shown chiefly in the stained glass of many medieval churches. It is also embroidered on many fine altar cloths in red, blue, black and gold on a white background.



If you read the words in any direction, you will find two groups of sentences consisting of statements of what each member of the Godhead is. From the center circle outward: “God is the Father, God is the Son, God is the Holy Spirit.” Reading from the outer circles inward: “The Father is God, The Son is God, The Holy Spirit is God.”

THE ELEVEN TRAITS OF UNSAFE PEOPLE

1. Think they "have it all together"
2. Are religious
3. Are defensive
4. Are self-righteous
5. Only apologize
6. Avoid working on their problems
7. Demand trust
8. Believe they are perfect
9. Blame others
10. Lie
11. Are stagnant

THE ELEVEN TRAITS OF SAFE PEOPLE

1. Admit their weaknesses
2. Are spiritual
3. Are open to feedback
4. Are humble
5. Apologize and change their behavior
6. Deal with their problems
7. Earn trust
8. Admit their faults
9. Take responsibility
10. Tell the truth
11. Are growing

—Henry Cloud and John
Townsend in *Reflections*

REALLY?

PLEASE:
NO EXPLANATIONS
INSIDE THE CHURCH.

SMALL CHURCHES

THE EPISCOPAL CHURCH is a denomination of small churches, with 70 percent of congregations having 150 or fewer in average Sunday attendance according to annual parochial reports. More than a third of Episcopal Churches have less than 50 people in the pews on any given Sunday.

In an effort to address the needs of small churches, the Dioceses of East Tennessee, Tennessee and West Tennessee with The School of Theology, Sewanee, have created the Center for Ministry in Small Churches.

Organizers of the center hosted a planning conference at DuBose Conference Center, near Sewanee, in November to gather input from the people the center hopes to help. The event drew 130 people from Tennessee, Kentucky and Arkansas.

The Center for Ministry in Small Churches will be a residential center located at Sewanee that provides "real life" experiences for clergy and lay persons called to ministry in small churches through study, action, reflection and evaluation, said Bishop Bertram Herlong, Tennessee. Herlong, along with Bishop Robert Tharp, East Tennessee

and Bishop James Coleman, West Tennessee, serves on the center's board of directors.

"Part of our thesis is that we need to find new ways to do ministry in small churches. So we invited people from those churches to come and help review what [the planning committee] had done and try to fill in the blanks to make this an institution that will in fact serve the church," Herlong said.



Dennis Campbell, interim director, added that the center will serve as a clearinghouse for other resources that support small churches.

"We're serious about not reinventing the wheel," he said.

Those attending the planning event included people from "apostolic-sized" churches—12 or fewer on Sunday—to "big" small churches with 100–150 people attending on Sunday.

Although many participants walked away with more questions than answers, they and the meet-

ing organizers believe the exchange of information was beneficial. Data gathered from the small groups will be used to design future Center for Ministry in Small Churches programs.

"We're at the point we're still trying to bring [the data] down to earth," Campbell said. "We're hearing a lot of requests for on-site training and on-site consultations. From the responses, we know there is a real need out there and people are willing to make a commitment to it."

For further information, contact The Rev. Dennis Campbell, Center for Ministry in Small Churches, University of the South, Sewanee, Tenn. 37375.

—Alice Clayton



"Recently, I've had complaints that my sermons are too intellectual. The following adults are invited to come to the front for the children's sermon..."

—St. John the Divine, Houston

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THANKS!

NOVEMBER 17, 1995 SAW the end of Phase 1 of the restoration of St. George's Church, Halifax, Nova Scotia, the lift-on of the new roof and cupola. The exterior of the church is now complete and gladdens the hearts of all who see it. The congregation must now restore the true glory of Saint George's, its elegant circular Palladian interior. Of the \$6 million (Canadian) needed for the project, \$3.5 has been raised and work is accelerating to search out the remaining \$2.5. Thanks be to God and to the many readers of *The Anglican Digest* who have helped!

Photo Credit: Basil Grogono

REFRESHING TEA PUNCH

from Sally Price's file

2 qts water
1-12 oz. frozen concentrate lemonade
1-12 oz. frozen concentrate limeade
2 cups cranberry juice
¼ cup instant tea

Combine. Can be prepared ahead and refrigerated. Serve with a frozen ring of cranberry juice and 28 oz. of Ginger Ale.

ANGLICAN BELIEF

THE BELIEF OF the Anglican Church can be found in three places apart from Scripture: the Prayer Book, for norms in worship; the Ordinal, for norms in ministry; and the Thirty Nine Articles, for norms in doctrine—those three places. Now the Thirty-Nine Articles are part of the Canadian Prayer Book and they are a benchmark of Catholic Christianity reformed at the Reformation. To be sure, they are historically conditioned; they are sixteenth and then seventeenth Century creations, but they share a profound instinct for what is really important in the Christian revelation and they are very firm on that. And they're beautifully flexible on things like the Christian man and his oath or whether he should bear arms or not. They're very free and flexible on that but they are very firm on the central, cardinal things. So you get tremendous firmness, for instance in Article I, "Of Faith in the Holy Trinity." How about this face to face with the new age? "There is but one living and true God, everlasting without body parts or passions, of infinite power, wisdom and goodness, the

maker and preserver of all things visible and invisible." Clear, giving away nothing, absolutely on target.

Or see what it has to say, for instance, in Article IV on the resurrection of Jesus Christ, when many bishops are extraordinarily wobbly these days. "Christ did truly rise again from the dead, took again his body with flesh and bones and all things pertaining to the perfection of man's nature, wherewith He ascended into heaven and there He sitteth until He return to judge all men at the last day." Now I wouldn't put it precisely exactly like that but, boy, I tell you, the guts of the matter are there, crystal clear and with no fudging.

Or see what it says in that vital Article VI about Holy Scripture. "Holy Scripture containeth all things necessary to salvation so that whatsoever is not read therein, nor may be proved thereby is not to be required of any man that it should be believed as an article of the faith or thought necessary for salvation."

Article VIII, "On the Creeds" maintains "The three creeds the Nicene Creed, the Athanasian Creed and the Apostles Creed ought thoroughly to be received and believed . . .". Why? ". . . [B]ecause they may be

proved by most certain warrants of Holy Scripture."

Or consider the crucial question, how can we get right with God? Article XI is explicit: "We are accounted righteous before God only for the merit of our Lord and Savior Jesus Christ by faith in Him, not for our own works or deservings. Wherefore, that we are justified by faith only is a most wholesome doctrine."

Now, this may not be bedtime reading for us, not all the time! But it's great to come back to and sharpen our minds to make sure that we are contending for "the faith once and for all delivered to the saints." That is what our church teaches. That is what our church has traditionally taught, but it is nowhere reflected in the Book of Alternate Services. It is simply left out, like Granny's necklace, relegated to a drawer somewhere and never worn. And as a result we have a castrated conception of Anglicanism in many circles today.

It is absolutely astonishing what I've met as I have moved around this country in Anglican circles, and indeed, outside Anglican circles. In Anglican circles, I find people looking at me and saying, "Dr. Green. That is not Anglican." What they really mean is that it is not the sort of

emasculated Anglicanism that is often represented in our Canadian church. A sort of two candle powered, low key Anglicanism, where nobody believes anything very much and nobody complains about anything very much, except that the pews are hard. But that is not traditional Anglicanism, which has much more depth and breadth than that. And it is certainly not the shape of Anglicanism in other parts of the world. I remember a certain Archdeacon once commenting on John Stott. He said, "John Stott—scarcely an Anglican at all." So I took pains to enlighten him that I just heard Archbishop Runcie commend John Stott as the greatest Anglican since William Temple. He became rather quiet at that! But you see, it was a very narrow view. A blinkered view of Anglicanism. Why? Because we have in Canada left out the Prayer Book and the Thirty-Nine Articles in favor of the Book of Alternative Services. And when we do that we have no star to steer by doctrinally.

People are being ordained into our church who have no allegiance whatever to Scripture. Indeed, they are very ignorant of Scripture. They have no experience of seeing people come to faith. They don't expect anyone to come to faith! Seminaries have surrendered to pluralism and relativism. Men and women emerge from these places who do not expect to see anyone come from darkness into Christ's marvellous light.

One of the things that has agnized me in my five and a half years in Canada is this. I have moved around a lot, seeing many different denominations in Canada encouraging evangelism and renewal wherever I go. When they hear that I'm an Anglican, people come up to me and say, "Fancy you being an Anglican! I used to be an Anglican too, before I became a Christian." That is exceedingly painful to me. But it does not come from one or two, or one hundred or two hundred. Thousands have left our church



FRIENDSHIP

because they do not believe that we stand for anything and because they do not believe that we believe anything. And that's tragic! These are not wild men of the woods on the edge of the Church. They represent some of our best life blood. But it's draining from us because of the emasculated sort of image that we present.

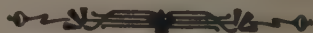
If we love the Prayer Book and the Articles, we have got something solid and firm, but if we lose them, we have no bulwark against the liberalism and skepticism of the day. We have no doctrinal standards. There is no certainty, either, of the supremacy of Scripture in our church without it.

Everywhere, as I say, I find ex-Anglicans who have left the church because we seem really to stand for so little. Unless, like the Reformers, we take our stand on Scripture, the Creeds and the early fathers, and reach out in intentional evangelism and social service, we shall have no star to steer by, and be increasingly abandoned by our crew.

—The Rt. Rev. Michael Green,
the Archbishop of Canterbury's
Missionary Extraordinary to
England in an address to the
Prayer Book Society of Canada
via The Machray Review

IN EACH OF my friends there is something that only some other friend can fully bring out. By myself I am not large enough to call the whole man into activity; I want other lights than my own to show all his facets. Now that Charles is dead, I shall never again see Ronald's reaction to a specifically Caroline joke. Far from having more of Ronald, having him "to myself" now that Charles is away, I have less of Ronald. Hence true friendship is the least jealous of loves. Two friends delight to be joined by a third, and three by a fourth, if only the newcomer is qualified to become a real friend. . . . In this, Friendship exhibits a glorious "nearness by resemblance" to Heaven itself where the very multitude of the blessed (which no man can number) increases the fruition which each has of God. For every soul, seeing Him in her own way, doubtless communicates that unique vision to all the rest.

—C.S. Lewis in
The Four Loves





AND IN ALL PLACES



☛ **HELL EXISTS**, and we shall all face Judgment Day, the Church of England Doctrine Commission says, but Hell is a state of annihilation rather than eternal torment. The report was welcomed by many critical of the Church for failing to be authoritative about fundamental beliefs.

☛ **THE RT. REV. CRAIG ANDERSON**, dean of the General Theological Seminary in New York City, is president-elect of the National Council of Churches.

☛ **THE BISHOP OF NEWARK**, noting that "no party lasts forever," announced his plans to retire following the election of a successor. At the same time, Bishop Spong, 64, vowed to stay in office until he is 72 if he feels called to defend the Church against those he called "heresy hunters". . . . and the sometimes controversial Dean of the Cathedral Church of St. John the Divine, New York City, has announced his resignation, effective Jan. 1, 1997, to begin work as head of the Interfaith Center of New York.

☛ **GOOD IDEA**: An Arkansas church has a "Produce Table" where those with an overabundance of garden produce can donate it and those who need produce give a donation for missions.

☛ **THE BISHOP OF LONDON**, recalling his consecration on a hot day: "In my shirt sleeves and Panama hat, I must have cut a rather unecclesiastical figure since the man at the door said with exquisite courtesy, "I'm sorry, we're not letting the tourists in today." (The Living Church)

☛ **REDUNDANT CHURCH BUILDINGS** in England received £2.5 million for repairs. 186 churches of architectural, historical, or archeological importance are cared for by the Churches Conservation Trust.

☛ **MAKES THE HEART GLAD** to receive news that the Diocese of Tennessee reported a 9.5% increase in membership during 1995. A similar increase of 9% in giving was also reported.





RELIGIOUS LIBERTY IN THE SUPREME COURT: The Cases that Define the Debate over Church and State, edited by Terry Eastland, editor of Forbes Media Critic and director of the Law and Society Project at the Ethics and Public Policy Center, Washington. From the Preface: "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof.' The language of the religion clause of the First Amendment seems simple enough, but Americans time and again have contended in court over the proper interpretation and application of these sixteen words. A substantial number of cases have reached the highest court of the land, and anyone interested in the political debate over church and state needs to become acquainted with the litigation. This volume brings together twenty-five leading religion-clause cases, in chronological order. For each there is a brief introduction that summarizes the facts and suggests how the case relates to others and to evolving judicial doctrine. This book is a basic reader on the church-state debate. We hope it will be useful to lawyers and government officials, to journalists, to students of law, religion, politics, and American history, and also to non-specialists for whom religious liberty is an area of abiding concern."

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● **ST. ANDREW'S**, Marble Dale, Connecticut, built in 1822 and condemned in 1992 because of general deterioration, was saved by parishioners, townspeople, and "sweat equity". The whole town pitched in, raising more than \$240,000 under the direction of engineer George Ward and priest Richard Crews. By Christmas services were once again held in the historic building. (Cornell Magazine)

● **CONCERN FOR** the consolidation of the National Church's budget was expressed by Pamela Chinnis, president of the House of Deputies. "Shortfalls have proven even greater than anticipated, and for the first time ever the portion of the budget which supports the basics of our church's government is affected along with support for mission and ministry programs."

● **TO THE PARISHIONER** of St. Paul's, Attica, New York, who inquired about a Pass Along book: Please drop a card to OPERATION PASS ALONG; 100 Skyline Dr., Eureka Springs, AR 72632, with your request. Be sure to include your name and address (missing from your query).

● **FORMER EPISCOPAL CHURCH TREASURER** Ellen Cooke admitted in court that she embezzled \$1.5 million. Mrs. Cooke said she is mentally ill and can't remember some of what she did, but takes full responsibility for her actions. She faces three years in prison and could be fined twice the amount stolen.

● **RELIGIOUS LIFE WEEK** will be observed by The Episcopal Church Oct. 26–Nov. 1, 1996, at the request of the Conference on the Religious Life representing the Religious Orders of the Episcopal Church. On Oct. 26 there will be an event at the Cathedral of SS. Peter and Paul, Washington, D.C., entitled, "Embers of the Soul—Spirituality for a Time of Change." For information write Brother Justus Richards, SSF, P.O. Box 389, Mt. Sinai, NY 11766.

● **CREDIT WHERE IT IS DUE:** The author of the popular "Modest Lenten Rule" has been identified as the Rev. Canon Norman V. Hollen of Taos, New Mexico. It has appeared in TAD and many other church publications since 1962.



☉ **SWEDES END CHURCH/ STATE UNION:** After four centuries, Sweden will effectively denationalize its Lutheran Church. Vast amounts of church property will be divided between Church and State and the Church's annual budget will be cut since most of its funds now come from taxes. After the year 2000 the Church, rather than the state, will appoint bishops.

☉ **A NEW ANGLICAN PROVINCE** has been created with the beginning of the new Province of South East Wasis. The Bishop of Singapore, the Rt. Rev. Moses Tay, has accepted the Archbishop of Canterbury's invitation to become the first Archbishop of the new province, bringing to 37 the number of our provinces around the globe.

☉ **A TIP OF THE BIRETTA** to St. Matthew's Church, Auburn, Washington, observing their Centennial celebration; to the Diocese of Los Angeles, celebrating their Centennial partially marked by a giant, red Bible touring 148 churches; to the Diocese of Dallas in their Centennial year marked by a Centennial Concert featuring opera star Christine Brewer; and to Eleanor Arn, retiring after 67 years as chorister at the Cathedral Church of the Advent, Birmingham, Alabama.

☉ **AND, FINALLY**, this from *Christian Crackers*: The service leaflet of an English parish church included the following notice: Hymn 198, "Jesus Lives! Thy Terrors Now" (Children leave for Sunday School).

KEEP THE FAITH—and share it, too.

THE FRANCISCAN ORDER OF THE DIVINE COMPASSION (ECUSA), is a traditional, conservative Religious Order formed to preserve the historic Catholic Faith as the Anglican Church has received it, closely following in the footsteps and spirit of St. Francis. *Inquiries*: Men and women called to be a Tertiary of the Third Order, write: The Franciscan Order of the Divine Compassion (ECUSA), 652 So Harvard St., Hemet, California, 92543.

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SENDING "TAD ON TAPE" to those at home or nursing facilities who cannot get to Church regularly. Trinity Cathedral, Little Rock, is using it in this way. See page 39 for more information.

WRITING THE DEKOVEN CENTER, 600 21st Street, Racine, WI 53403, for a list of their programs and retreats.

FOR THE LOVE OF ROBERT, by Harriet T. Hill, chronicling her jarring experience at the sudden loss of a child. Episcopalian Hill writes with emotion and humor and the book is dedicated to "those who struggle with the illusion of separation." \$12 + \$1.50 postage and handling (85¢ additional copies) from Marblehead Distributing, 2408 Ridge Road, Raleigh, N.C. 27612.

PRAYER BOOK SPIRITUALITY by J. Robert Wright of the General Seminary, a compilation from classical Anglican sources on the nature and function of Prayer Book worship, \$32 including postage/handling, postpaid, from The Anglican Bookstore, 100 Skyline Drive, Eureka Springs, AR 72632.

LOOK AND LEARN ABOUT THE CHURCH, a useful fold-open double-sided sheet lavishly illustrated in full color giving basic teaching on the Bible, Creed, and Sacraments for all ages. For sample send U.K. cheque for £2 payable to Diana Stonebanks, 8 Beresford Road, Bedford, MK40 3SD England.

SERMONS THAT WORK, *Distinctive Dimensions in Anglican Preaching*, from Forward Movement Publications, 1-800-543-1813.

JOY AND WONDER IN ALL GOD'S WORKS, contemporary children's literature illustrating the Sunday scriptures for use in Sunday Schools and at home. 1-800-734-4404.

✠ Deaths ✠

✠ **THE RT. REV. STANLEY H. ATKINS**, 84, Bishop of Eau Claire 1969–1980 and one of the giants of the Anglo-Catholic movement in the Episcopal Church, with burial at Nashotah House. Bishop W.C.R. Sheridan called him “a man of enduring integrity and honor and a giant of orthodoxy . . . the American Michael Ramsey.”

✠ **THE RT. REV. RICHARD EARL DICUS**, 85, the only native Arizonan to become a bishop of the Episcopal Church and Suffragan of the Diocese of West Texas from 1955–1975, with services at St. Francis-in-the-Valley, Green Valley, Arizona and St. Mark's Church, San Antonio, Texas.

✠ **THE RT. REV. GEORGE T. MASUDA**, 82, Bishop of North Dakota from 1965–1980, who later served in interim ministry in churches in Okinawa, Ireland, Alaska, and Hawaii, and benefactor of Hillspeak's Operation Pass Along and Library.

✠ **THE REV. ROBERT THATCHER BISON**, 74, re-

tired priest of the Diocese of Texas, and Dean of Christ Church Cathedral, Houston from 1965–1976, and a good friend and frequent visitor of Hillspeak.

✠ **THE REV. DONALD NORELIUS HEYER**, 68, who served parishes in the Dioceses Los Angeles and Minnesota, with burial from St. Patrick's Church, Bloomington, Minnesota.

✠ **THE REV. ALEXANDER MACOMB LUKENS, Jr.**, 91, senior priest of the Diocese of Colorado, who served churches in Montana and Minnesota as well, and dogged champion of controversial issues, with burial from St. Barnabas' Church, Denver, which he served as its third rector.

✠ **THE REV. HAROLD O. MARTIN**, 75, a priest for 50 years, serving churches in New York, Texas, Mississippi, Louisiana, and Wisconsin, with burial from St. Pierre's Episcopal Church, Gautier, Mississippi.

✠ **THE REV. WILLIAM R. F. THOMAS**, 84, a native of Fishguard, Wales, who served parishes in Illinois, Georgia, and Minnesota before becoming rector of St. John's, Larchmont, New York in 1954, and later of St. John the Divine, Tomkins Cove, N.Y.

Continued page 52

The 46th Annual
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After retirement he continued to serve the Church in the Dioceses of Central Pennsylvania and Long Island. At one time he was on the Department of Promotion of the National Council and served in Hawaii for three years. Burial was from St. James' Church, Lancaster, Pennsylvania, and a memorial service was held in the Diocese of New York.

✠ **THE REV. PHILIP PRENTISS WERLEIN**, 103, the oldest living Episcopal priest, oldest living Rhodes Scholar, and rector of St. James' Church, Baton Rouge from 1935-1962, who still made pastoral calls at age 99 in his wheelchair at St. James Place, with burial from St. James' Church.

✠ **MABEL ANN NEWHOOK FOSTER**, 99, Altar Guild Directress of the Church of the Redeemer, Providence, Rhode Island, for 50 years, and after her retirement church secretary for 7 years, from the Redeemer, Providence.

✠ **JAMES H. LAWSON**, 72, parishioner of St. Luke the Evangelist, Houston, Texas, and active in an anti-drug program for young people, with burial from St. Luke's, Houston.

✠ **LOUIS LINES**, 63, "combination drill sergeant, mother hen, financial watchdog and confidante," at Christ Church, Greenwich, Connecticut, with burial from that parish.

✠ **AUDREY MEADOWS**, star of stage, screen, radio, and television (Alice in "The Honey-mooners") and daughter of an Episcopal priest and missionary to China, with private services in the Diocese of Los Angeles.

✠ **MARTHA C. PRAY**, 85, missionary to Panama in the 1920s and church educator in the Dioceses of Western Massachusetts, Texas, Chicago, and Michigan, with burial from the Cathedral Church of St. Paul's, Detroit.

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TO THE PARISH CHURCH OF ST. PAUL, Monroe, North Carolina, \$5,000 from the estate of Will Bremer to establish a music endowment; \$20,000 from the estate of Julia Kendall for a capital fund expenditure endowment; \$10,288.40 from an anonymous donor for the Memorial Garden; and \$15,000 from Mr. and Mrs. William Miller for columbarium support.

TO ST. JAMES' CHURCH, Warrenton, Virginia, \$500 from the estate of Margaret Keith Hamilton Jadwin.

TO SPEAK, INC. (*The Anglican Digest*) \$2,500 from the estate of Robert James Bauhofer.

TO SEAMEN'S CHURCH INSTITUTE \$75,000 from the estate of Miss Edythe S. Clark.

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NORTHERN LIGHTS



A DUSTY AND DESERVEDLY forgotten book I came across recently was entitled, *Happiness is a Habit*. There is grain of truth there, I am sure, and there are times when we all wallow in gloom unnecessarily.

If I may brag, Canadians, for the most part, are a good natured lot with a gift for making the best of things. With a ten month winter (eleven and a half in Newfoundland) you have to have a sense of humour.

As this is the summer issue of TAD, I would like to recommend a delightful Anglican poet to take with you to the beach for light reading. He is Thomas Traherne. Born about 1637 and dead in 1674, he was for most of his life (even before he was ordained) the rector of Credenhill, near Hereford, England, moving to London near the end of his life as chaplain to a worthy named Sir Orlando Bridgeman, Lord Keeper of the Great Seal. Virtually unknown during his own lifetime, Traherne became a sensation two hundred years after his death when a couple of his manuscripts were discovered in a London street book-stall.

There has never been a cheerier Christian. Hilda Vaughan described his poetry this way: "he writes with a lyrical rapture of the natural world in which he believed it to be God's will that every man alive should rejoice . . . we are gifted with a flash to see his own bright, wonderful eyes," God's world, all radiant for our delight.

Here is Traherne himself:

You never enjoy the world aright, till the Sea itself floweth in your veins, till you are clothed with the heavens, and crowned with the stars: and perceive yourself to be the sole heir of the whole world, and more than so, because men are in it who are every one sole heirs as well in you. Till you can sing and rejoice and delight in God, as misers do in gold, and Kings in scepters, you will never enjoy the world.

If happiness is a habit, then Traherne's poetry and prose might well be the handbook. Enjoy!

—The Rt. Rev. Anthony Burton
Bishop of Saskatchewan
is the Digest's Canadian
correspondent



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HILLSPEAKING

FROM TIME TO time, a TAD reader will write or phone to inquire about the current status of something I have mentioned in these columns. The queries range all the way from the health of the Hillspeak Cats to our current office hours. Thus it seems to be a good time to issue a Hillspeak Report Card, based on the contents of the last several "Hill-speakings."

One of the principal concerns of Hillspeak-watchers seems to be the animals, both feral and domestic. The deer are proliferating and bid fair to become a nuisance as well as a matter of worry that the size of the herd may outdistance the available browse (no way can Patient Wife set out enough rose bushes to satisfy them all). A neighbor, a native son who saw the error of his ways and returned to the Ozarks after living in the East and in California, says his secret of a deer-free garden is to put Irish Spring soap around each plant. We intend to try that this year and will report results later.

Other than deer, the feral population apparently remains stable and not too much in the lime-

light. Have not seen our friend, B'rer Fox in a while and even the 'possums and 'coons have kept a low profile during the winter months. Wind chill affects all living creatures and most animals have savvy enough to stay under cover when those numbers plunge. Only man is foolhardy enough to think that he is coldhardy.

The Hillspeak Cats—Gray, Minie and Moe—have taken their cue from their feral cousins and, like them, have for the most part "holed up" when the bottom drops out of the thermometer. Their holing up, of course, is either in the Big Red Barn or the Farm House. The two youngsters occasionally play in the snow, but Gray, having assumed the mantle of Feline Matriarch, is more inclined to play a more dignified (and much warmer) role.

The SPEAK workforce is a stable group (no pun intended) so there has been no change in names or faces. We were all saddened by the death of SPEAK's secretary for a dozen years, June Moncravie. In conjunction with the Hillspeakers, her family plans a memorial garden here at Hill-speak. It will be located some-

where along the Silver Cloud Trail and will feature an iris bed (June's middle name is Iris).

At this writing, additional paths are being cut to lengthen the Trail to something between three-and-a-half and four miles. The new paths will bisect Hal-lowe'en and Trinity Parks thus giving hikers and strollers easy access to the Big Red Barn (and the coffee breaks). Last summer's heat and drought and this past winter's intense cold have had some effect on the Trail but it remains a beautiful place to walk.

In the Transfiguration '95 issue of TAD, I reported on OPERATION PASS ALONG. The retired Bishop of Alaska writes that his training program (for six Cambodian postulants) is drawing to a close, "and I do much appreciate the help you have given us." Patrick Ephraim Chivayah of Malawi wrote to thank us for books sent and went on to say, "Formerly, I used to walk around during my free time, but today am busy reading those books instead of walking around aimlessly. Please keep on sending me."

Curiously, the number of books on PASS ALONG shelves remains relatively constant: somewhere around 10,000, more or less. When we receive a large

number, usually from the library of a retired or deceased friend of SPEAK and its programs, there are a correspondingly large number passed along. As I write this the number received (since 1972) is 94,041, passed along, 78,834 (6,582 and 5,361 more than I reported to you less than nine months ago). When time and money permit, we select and send books to Third World countries, 1,698 in 1995 (the greatest number went to Malawi, the Philippines and Sri Lanka). During 1995 we also sent 185 to prison libraries and 417 to seaman's missions.

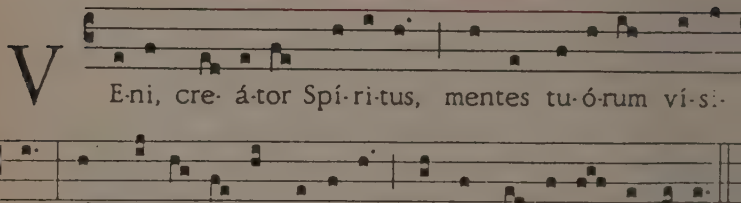
There's a delightful blend of the outdoors, the indoors, statistics, correspondence in and out, phone calls from around the country (and occasionally from 'round the globe), times for working flat out, times for meditation, times for reminiscing. As the blend coalesces and time allows, I'll report them to you.

—The Trustees' Warden



The story behind the hymn

COME, HOLY GHOST



ta, mí-ple su-pér-na grá-ti-a, quæ tu cre- ásti, pé-ctora.

And when the day of Pentecost was fully come, they were all with one accord in one place.

²And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

³And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

⁴And they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance.

—Acts of the Apostles
Chapter 2, Verses 1–4

How beautiful it is to turn the pages of our hymnal and by reading the notations at the end of the hymns realize often that we have sung a song that bridges the modern church with classical or medieval antiquity. What better example of this is the beautiful *Veni*

creator spiritus which appears in *The Hymnal 1982* in two translations: one by John Cosin (1594–1672) and another by John Webster Grant (b. 1919), at number 504 and 502 respectively (#217 in *The Hymnal 1940*).

The earliest recorded notice of *Veni creator spiritus* is in the *Annals* of AD 898 of the Benedictine order. The hymn may be older, for it has been related since the thirteenth century to the Court of Charlemagne (742–814). It has never since gone out of use in the Western church and, aside from being the standard hymn for Pentecost celebration, it is part of the appointed offices for the coronation of kings and the ordination of clergy. It is also in general use in the opening services of synods and ecclesiastical councils.

It was Ekkehard, in his *Life of*

Notker, who attributed it to Charlemagne and there is some evidence that it was used in his ninth century court. It has also been attributed to his grandson, Emperor Charles the Bald (823–877). More recent investigations credit the authorship to Rabanus Maurus (d. 856), a theologian and abbot of the Benedictine Abbey of Fulda, a monastic house in Germany founded by St. Boniface.

Besides the Webster and Cosin translation in our hymnal, the hymn has also been translated by John Dryden, the English poet, as "Creator Spirit, by whose aid" (1693) and England's late Victorian poet laureate John Bridges as "Come, O Creator Spirit, come" (1899).

The hymn is largely a prayer imploring the Holy Spirit to "come," "inspire and lighten," "enable us" with "perpetual light," and finally to "teach us to know the Father, the Son, and Thee." It ends on a doxology "Praise to thy eternal merit, Father, Son, and Holy Spirit."

—Carol Gesner in
Bethesda Bulletin

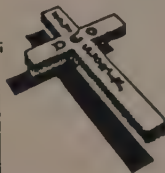
The Church of Bethesda-by-the-Sea
Palm Beach, Florida

MINUTES

AFTER A LENGTHY meeting, one church's vestry set forth the following recommendations:

1. We will build a new church.
2. The new building is to be located on the site of the old one.
3. The material for the new building will come from the old one.
4. We will continue to use the old building until the new one is completed.

—Anonymous



Are you being called?

Episcopalians—
women and men,
lay and clergy,
single and
married—have

discovered the answer to that question through the Brotherhood and Companion Sisterhood of Saint Gregory. God has called us to consecrate our lives through obedience to a common rule of life.

COULD GOD BE CALLING YOU?

*To explore our rule, contact
The Director of Vocations
Saint Bartholomew's Church*

82 Prospect St. • White Plains NY 10606

AMERICA

THE FOURTH OF JULY is a down-home day. In our case, hot dogs and Pepsi at the pool, chatting with people we know, then at day's end taking a long walk with the baby. He points out every American flag.

At supper we ask our middle son what he knows about the events of 1776. Not much, it turns out. That isn't surprising, I suppose. I remember not being clear on what the Liberty Bell was until I visited Philadelphia in my early 40s. But the dialog makes me realize how fragile our sense of national purpose can be. If one generation fails to learn it, or learns a distorted version, then "patriots' dreams" will fade.

As our nation grows increasingly secular, religion moves to the sidelines. The "fellowship of his Son" becomes a Sunday gathering of like-minded people, rather than an abiding presence at the center of society. Where once upon a time a knowledge of God underlay the revolutionary conceit that "all men are created equal," today Christianity speaks mostly to itself. The nation is impoverished for want of significant encounter with faith. Political movements wearing crosses are no substitute.

The issue isn't prayer in schools. It's prayerful Christians taking their faith seriously enough to bear testimony to Jesus in their work, in their families and in their nation-building.

—The Rev. Thomas Ehrlich
in *On a Journey*

HUNGER

"WHEN I WENT to Sudan this year and met starving people, I was told by doctors there that you can reach a point in your starvation when you no longer feel hunger, when you no longer can eat anything. I sometimes ask myself the question, does this happen also spiritually and emotionally? Can a nation get to a point where unbelief and satisfaction with materialism reach a point where the concept of God, goodness, wonder, adoration, mean nothing whatsoever? I think it can.

"It's the kind of regret that people may have got out of this life a lot of material satisfaction, but have never really been fulfilled as a human being because the spiritual side of their personality was never really nurtured by prayer, silence, poetry, awe, wonder."

—The Archbishop of Canterbury
in *London Times Magazine*



The Archbishop's Voice

WHERE IS THE power of the Spirit today? There is, in fact, plenty of evidence throughout the world of astonishing growth as the Spirit works among his people. Yet there are also many weak churches and powerless Christians. Two things should be borne in mind.

First, the Spirit can be grieved by hardness of heart, by unbelief and opposition and his work may be quenched or restrained. When the Church tries to operate in its own power, that is when its witness is most frail.

Second, remember that the Incarnation and the Cross of Christ were apparently very weak. The Spirit does not always take us along the pathways of blessing and power. Sometimes he takes us through the valleys of suffering, opposition, and struggle. Calvary was as much a sign of power as was Pentecost. We should never ignore the Spirit. A Spirit-less Church is worse than powerless—it is dead. But we should never exaggerate his importance so that he overshadows the Father and the Son. The Spirit exists to give glory to the Son and a balanced Christian faith will want to rest on the whole Trinity. We need to

allow the Spirit room in our lives to make us more Christ-like, and room in our churches to bring new life.



George Carey

—The Most Rev. and Rt. Hon.

George L. Carey,
Archbishop of Canterbury

LEADER

"IF YOU EVER make it in the Christian life, it won't be because you are a good follower; it will be because Jesus is a good leader. Put your confidence in His ability to lead you, not in your ability to follow."

—Dr. Jack Deere, *Surprised by the Power of God*, Zondervan, quoted by the Rev. Anthony M. G. Wells, Rector of St. Margaret's, Angmering, Sussex, at the Cathedral Church of the Advent, Birmingham, Alabama.

From our Home Parish . . .

THESES FROM THE CATHEDRAL DOOR: "FALL AND RISE"

A QUESTION THAT HAS burdened this writer for years is, why did the Evangelical movement within the Episcopal Church die out so quickly and utterly after the Reformed Episcopal schism of 1873? From a powerful movement contending for the soul of a great Church, to a tiny, wistful circle of ancient bishops and cardinal rectors, the "Evangelical party" was a dead letter by the 1880s.

Now we know the answer to the question. Diana H. Butler has shown in her Duke University doctoral dissertation that the malaise was theological. Really and in fact. Specifically, the Evangelicals failed to put in contemporary terms two highly important convictions that had meant a great deal to thousands and thousands of ante-bellum Episcopalians. They failed to "translate" the doctrines of Christ's satisfactory atonement and they failed to translate the doctrine of original sin.

Whoa! Two major stumbling blocks, two obstacles of the great-

est weight. But again, not to church people in earlier decades. The atonement and the Bible's perspective on the human condition have in fact always been connectable. But Episcopal Evangelicals of the post-Civil-War era failed to translate these ideas in terms understood by their contemporaries. "They failed to adapt the presentation of their core message in a way which engaged modern thought." (Butler, page 399). By the end of the century, their movement was, to quote Henry Hopkins, Jr., "dead, dead, dead!"

What is the lesson in this for us? Get cracking on the presentation. What has the death of Christ to offer the "modern mind" (James Denney's phrase)? How can the only empirically verifiable Christian doctrine, which is original sin, be uttered as good news? We are *all* in the soup. Get cracking on the presentation.

—The Very Rev. Paul F. M. Zahl
Dean of The Cathedral Church of
the Advent, Birmingham, Alabama

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Colorado Springs, Colorado

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- 9:00 a.m., Choral Eucharist
- 10:00 a.m., Christian Education
(all ages)
- 11:00 a.m., Choral Eucharist
with Morning Prayer
last Sunday of month



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- 10:00 a.m., Christian Education
- 11:00 a.m., Choral Eucharist
1st & 3rd Sundays
Morning Prayer
2nd & 4th Sundays



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The Rev. Canon J. Thompson Brown
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WHIT-SUNDAY



Acts of the Apostles, Chapter 2